CHEAP TRACTS, N°. 1.

THE WAY TO WEALTH;

OR

Poor Richard's Maxims Improved;

TO WHICH IS ADDED,

THE WHISTLE,

A TRUE STORY;

AND

THE ADVANTAGES OF

DRUNKENNESS.

DILIGENCE IS THE MOTHER OF GOOD LUCK.

GLASGOW:
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CHILDREN'S BOOK
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LOS ANGELES

THE WAY TO WEALTH,

&c.

I have heard that nothing gives an author so great pleasure as to find his works respectfully quoted by other learned authors. This pleasure I have seldom enjoyed; for though I have been, if I may say it without vanity, an eminent author (of Almanacks) annually, now a full quarter of a century, my brother authors in the same way (for what reason I know not,) have ever been very sparing in their applauses; and no other author has taken the least notice of me; so that, did not my writings produce me some solid pudding, the great deficiency of praise would have quite discouraged me.

I concluded at length that the people were the best judges of my merit, for they buy my works; and besides, in my rambles,

where I am not personally known, I have frequently heard one or other of my adages repeated with

"As poor Richard says,"

at the end on't. This gave me some satisfaction; as it showed not only that my instructions were regarded, but discovered likewise some respect for my authority; and I own, that, to encourage the practice of remembering and repeating those wise sentences, I have sometimes quoted myself with great gravity.

Judge, then, how much I must have been gratified by an incident I am going to relate to you. I stopped my horse lately, where a great number of people were collected at an Auction of Merchant Goods. The hour of sale not being come, they were conversing on the badness of the times, and one of the company called to a plain, clean old man, with white locks. "Pray, father Abraham, what think you of the times? Won't these heavy taxes quite ruin the country? How shall we be ever able to pay them? What would you advise us to do?" Father Abraham stood up and replied—'If you'd have my advice, I'll give it to you in short: "for a word to the wise is

enough; and many words won't fill a bushel, as poor Richard says. They joined in desiring him to speak his mind; and gathering round him, he proceeded as follows:

FRIENDS (says he) and neighbours, the taxes are indeed very heavy; and if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioner cannot ease or deliver us by allowing an abatement. However, let us hearken to good advice, and something may be done for us:

"God helps them that help themselves"

as poor Richard says in his Almanack.

It would be thought a hard government that should tax its people one-tenth part of their time, to be employed in its service; but idleness taxes many of us much more, if we reckon all that is spent in absolute sloth, or doing of nothing, with that which is spent in idle employments, or amusements that amount to nothing.

Sloth, by bringing on diſeaſe, abſolutely ſhortens life.

"Sloth, like ruſt, conſumes faſter than labour wears, while the key uſed is always bright," as poor Richard ſays.

But doſt thou love life? then do not ſquander time, for "that's the ſtuff life is made of," as poor Richard ſays. How much more than is neceſſary do we ſpend in ſleep! forgetting that "the ſleeping fox catches no poultry, and that there will be ſleeping enough in the grave," as poor Richard ſays. "If time be of all things the moſt precious, waſting time muſt be (as poor Richard ſays) the greateſt prodigality;" ſince, as he elſewhere tells, "Loſt time is never found again; and what we call time enough always proves little enough."

Let us then up and be doing, and doing to the purpoſe; ſo by diligence ſhall we do more with leſs perplexity. "Sloth makes all things difficult, but induſtry all eaſy," as poor Richard ſays; and, "he that riſeth late muſt trot all day, and ſhall ſcarce overtake his buſineſs at night; while lazineſs travels ſo ſlowly that poverty ſoon overtakes him," as we read in poor Richard; who adds, "Drive thy buſineſs; let not that drive thee," and

"Early to bed, and early riſe,
"Make a man healthy, wealthy, and wiſe."

So what ſignifies wiſhing and hoping for better times? We make theſe times better if we beſtir ourſelves. "Induſtry needs not wiſh," as poor Richard ſays; and,

"He that lives upon hope will die faſting.

"There are no gains without pains; then help hands, for I have no lands, or if I have, they are ſmartly taxed; and, (as poor Richard likewiſe obſerves,) "He that hath a trade hath an eſtate; and he that hath a calling hath an office of profit and honour;" but then the trade muſt be worked at, and the calling well followed, or neither the eſtate nor the office will enable us to pay our taxes.

If we are induſtrious, we ſhall never ſtarve; for, as poor Richard ſays, "At the working man's houſe hunger looks in, but dares not enter." Nor will the bailiff or the conſtable enter; for, "Induſtry pays debts, while deſpair increaſeth them," ſays poor Richard. What though you have found no treasure, nor has any rich relation left you a legacy? "Diligence is the mother of good luck," as poor Richard ſays; and, "God gives all things to induſtry;

Then plough deep while ſluggards ſleep,
And you will have corn to ſell and to keep.

ſays poor Dick.

Work while it is called to-day; for you know not how much you may be hindered to-morrow; which makes poor Richard ſay, "One to-day is worth two to-morrows," and further, "Have you ſomewhat to do to-morrow, do it to-day." If you were a ſervant, would you not be aſhamed that a good maſter ſhould catch you idle? Are you then your own maſter? be aſhamed to catch yourſelf idle, as poor Dick ſays.

When there is ſo much to be done for yourſelf, your family, your country, and your gracious king, be up by peep of day; "let not the ſun look down, and ſay,

Inglorious here he lies!

Handle you tools without mittens; remember, that "the cat in gloves catches no mice," as poor Richard ſays.

It is true, there is much to be done, and perhaps you are weak handed; but ſtick to it ſteadily, and you will ſee great effects; for, "conſtant dropping wears away ſtones, and by diligence and patience the mouſe ate into the cable: and light ſtrokes fell great oaks,' as poor Richard ſays in his Almanack, the year I cannot juſt now remember.

Methinks I hear ſome of you ſay, "Muſt a man afford himſelf no leiſure?"—I will

"For want of a nail the ſhoe was loſt; for want of a ſhoe the horſe was loſt; and for want of a horſe the rider was loſt;" being overtaken and ſlain by the enemy, all for want of care about a horſe ſhoe nail.

So much for induſtry, my friends, and attention to one's own buſineſs; but to theſe we muſt add frugality, if we would make our induſtry more certainly ſucceſsful.

A man may, if he knows not how to ſave as he gets, "keep his noſe all his life to the grindstone, and die not worth a groat at last." "A fat kitchen makes a lean will," as poor Richard ſays; and,

"Many estates are ſpent in the getting;
Since women for tea forſook ſpinning and knitting,
And men for punch forsook hewing and ſplitting."

"If you would be wealthy, (ſays he, in another Almanack,) think of ſaving, as well as of getting: The Indians have not made Spain rich, becauſe her outgoes are greater than her incomes."

Away, then, with your expenſive follies, and you will not have much cauſe to complain of hard times, heavy taxes, and chargeable families; for, as poor Dick ſays,

"Women and wine, game and deceit,
Make the wealth ſmall, and the wants great."

And further, "What maintains one vice would bring up two children." You may think, perhaps, that a little punch, now and then, diet a little more costly, clothes a little finer, and a little entertainment now and then, can be no great matter; but remember what poor Richard ſays, "Many a little makes a meikle;" and further, "Beware of little expenses; a ſmall leak will ſink a great ſhip; and again, "Who dainties love, ſhall beggars prove; and moreover,

"Fools make feasts, and wiſe men eat them."

Here you are all got together at this ſale of fineries and nick-nacks. You call them GOODS; but, if you do not take care, they will prove EVILS to ſome of you. You expect they will be ſold cheap, and perhaps they may, for leſs than they cost; but, if you have no occaſion for them, they must be dear to you. Remember what poor Richard ſays, "Buy what thou haſt no need of, and ere long thou ſhalt ſell thy neceſſaries." And again, "At a great penny-worth pauſe a while." He means, that perhaps the cheapneſs is apparent only, but not real; or the bargain, by straitening thee in thy buſineſs, may do

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thee more harm than good.' For in another place he ſays,

"Many have been ruined by buying good pennyworths"

Again, poor Richard ſays, "It is fooliſh to lay out money in a purchaſe of repentance;" and yet this folly is practiſed every day at auctions, for want of minding the almanack. "Wiſe men (as poor Dick ſays) learn by others harms, fools ſcarcely by their own." Many a one, for the ſake of finery on the back, have gone with a hungry belly and half-ſtarved their families.

"Silk and ſatins, ſcarlet and velvets, (as poor Richard ſays) put out the kitchen fire." Theſe are not the neceſſaries of life, they can ſcarcely be called the conveniencies; and yet, only becauſe they look pretty, how many want to have them? The artificial wants of mankind thus become more numerous than the natural: and, as poor Richard ſays, "For one poor perſon there are a hundred indigent."

By theſe and other extravagancies, the genteel are reduced to poverty, and forced to borrow of thoſe whom they formerly deſpiſed, but who, through induſtry and frugality, have maintained their ſtanding;

in which caſe it appears plainly, that "a ploughman on his legs is higher than a gentleman on his knees," as poor Richard ſays. Perhaps they have had a ſmall eſtate left them, which they knew not the getting of; they think "it is day, and will never be night;" that a little to be ſpent out of ſo much is not worth minding: A child and a fool (as poor Richard ſays) imagine twenty ſhillings and twenty years can never be ſpent; but always taking out of the meal-tub, and never putting in, ſoon comes to the bottom;" then, as poor Dick ſays, "When the well is dry, they know the worth of water." But this they might have known before, if they had taken his advice.

"If you would know the value of money, go and try to to borrow ſome; for he that goes a borrowing goes a ſorrowing," as poor Richard ſays; and indeed ſo does he that lends to ſuch people, when he goes to get it in again.

Poor Dick further adviſes, and ſays,

"Fond pride of dreſs is sure a very curse,
Ere fancy you consult, consult your purse."

And again, "pride is as loud a beggar as want, and a great deal more ſaucy." When

you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but poor Dick says, "it is easier to suppress the first desire than to satisfy all that follow it;" and it is as truly folly for the poor to ape the rich, as the frog to swell, in order to equal the ox.

> "Vessels large may venture more,
> But little boats should keep near shore."

'Tis, however, a folly soon punished; for "Pride that dines on vanity, sups on contempt," as poor Richard says. And in another place,

> "Pride breakfasted with Plenty,
> Dined with Poverty,
> And supped with Infamy"

And, after all, of what use is this pride of appearance, for which so much is risked, so much is suffered? It cannot promote health, nor ease pain; it makes no increase of merit in the person; it creates envy; it hastens misfortune.

> "What is a butterfly? at best
> He's but a caterpillar drest;
> The gaudy fop's his picture just,'

as poor Richard says.

But what madneſs must it be to run in debt for theſe ſuperfluities! We are offered by the terms of this ſale, ſix months credit; and that perhaps has induced ſome of us to attend it, becauſe we cannot ſpare the ready money, and hope now to be fine without it. But ah! think what you do when you run in debt; you give to another power over your liberty. If you cannot pay at the time, you will be aſhamed to ſee your creditor, you will be in fear when you ſpeak to him, you will make poor pitiful, ſneaking excuſes, and, by degrees, come to loſe your veracity, and ſink into baſe, downright lying; for, as poor Richard ſays, "the ſecond vice is lying; the firſt is running in debt.

And again, to the ſame purpoſe, "Lying rides upon debt's back;" whereas a free born Briton ought not to be aſhamed nor afraid to ſee or ſpeak to any man living. But poverty often deprives a man of all ſpirit and virtue. "It is hard for an empty bag to ſtand upright," as poor Richard truly ſays.

What would you think of that prince, or of that government, who ſhould iſſue an edict, forbidding you to dreſs like a gentleman or gentlewoman, on pain of impriſonment or ſervitude? Would you not ſay, that you were free, have a right to

dress as you please, and that such an edict would be a breach of your privileges, and such a government tyrannical? And yet you are about to put yourself under that tyranny, when you run in debt for such dress! Your creditor has authority, at his pleasure, to deprive you of your liberty, by confining you in jail for life, or by selling you for a servant, if you should not be able to pay him.

When you have got your bargain, you may, perhaps, think little of payment; but "Creditors (poor Richard tells us) have better memories than debtors; and, in another place, he says,

Creditors are a superstitious set, great observers of set days and times.

The day comes round before you are aware, and the demand is made before you are prepared to satisfy it; or, if you bear your debt in mind, the term which at first seemed so long, will, as it lessens, appear extremely short; time will seem to have added wings to his heels as well as his shoulders.

"Those have a short Lent, (saith poor Richard,) who owe money to be paid at Easter." Then since, as he says, "The

borrower is a slave to the lender, and the debtor to the creditor," disdain the chain, preserve your freedom, and maintain your independence;

Be industrious and free, be frugal and free.

At present, perhaps, you may think yourselves in thriving circumstances, and that you can bear a little extravagance without injury; but

"For age and want save what you may,
No morning sun lasts a whole day,"

as poor Richard says. Gain may be temporary and uncertain; but, ever while you live, expense is constant and certain; and it is easier to build two chimneys, than to keep one in fuel, as poor Richard says. So, "rather go to bed supperless than rise in debt."

"Get what you can, and what you get hold,
'Tis the stone that will turn all your lead into gold,"

as poor Richard says. And when you have got the philosopher's stone, sure you will no longer complain of bad times, or the difficulty of paying taxes.

This doctrine, my friends, is reason and wisdom; but, after all, do not depend too

much upon your own industry, and frugality, and prudence, though excellent things; for they may all be blasted, without the blessing of heaven; and therefore ask that blessing humbly, and be not uncharitable to those that at present seem to want it, but comfort and help them. Remember Job suffered, and was afterwards prosperous.

And now to conclude, "Experience keeps a dear school; but fools will learn in no other, and scarce in that; for, it is true, "we may give advice, but we cannot give conduct," as poor Richard says. However, remember this, "They that will not be counselled, cannot be helped; as poor Richard says; and further, that

"If you will not hear reason, she will rap your knuckles."

Thus the old gentleman ended his harangue. The people heard it, and approved the doctrine; and immediately practised the contrary, just as if it had been a common sermon; for the auction opened, and they began to buy extravagantly, notwithstanding all his cautions, and their own fear of taxes.

I found the good man had thoroughly studied my Almanacks, and digested all I

had dropt on those topics during the course of twenty-five years. The frequent mention he made of me must have tried any one else; but my vanity was wonderfully delighted with it, though I was conscious, that not a tenth part of the wisdom was my own, which he ascribed to me, but rather the gleanings that I had made of the sense of all ages and nations. However, I resolved to be the better for the echo of it; and, though I had at first determined to buy stuff for a new coat, I went away, resolved to wear my old one a little longer. Reader, if thou wilt do the same, thy profit will be as great as mine.

I am, as ever, thine to serve thee,

RICHARD SAUNDERS.

THE WHISTLE;

A TRUE STORY.

When I was a child at seven years old, my friends, on a holiday, filled my pockets with coppers I went directly to a shop, where they sold toys for children; and being charmed with the sound of a whistle that I

met by the way in the hands of another boy. I voluntary offered him all my money for it. I then came home, and went whistling all over the house, much pleased with my whistle, but disturbing all the family. My brothers and sisters, and cousins, understanding the bargain I had made, told me I had given four times as much for it as it was worth. This put me in mind what good things I might have bought with the rest of the money; and they laughed at me so much for my folly, that I cried with vexation; and the reflection gave me more chagrin than the whistle gave me pleasure.

This, however, was afterwards of use to me, the impression continuing on my mind; so that often when I was tempted to buy some unnecessary thing, I said to myself, Don t give too much for the whistle; and so I saved my money.

As I grew up, came into the world, and observed the actions of men, I thought I met with many, very many, who gave too much for the whistle.

When I saw any one too ambitious of court favours, sacrificing his time in attendance on levees, his repose, his liberty his virtue, and perhaps his friends, to attain it, I have said to myself, This man gives too much for his whistle.

When I saw another fond of popularity, constantly employing himself in political bu tles, neglecting his own affairs, and ruining them by that neglect; He pays, indeed, says I, too much for his whistle.

If I knew a miser, who gave up every kind of comfortable living, all the pleasure of doing good to others all the esteem of his fellow-citizens, and the joys of benevolent friendship, for the sake of accumu-

lating wealth; Poor man, says I, you do indeed pay too much for your whistle.

When I meet a man of pleasure, sacrificing every laudable improvement of the mind, or of his fortune, to mere corporeal sensations: Mistaken man, says I, you are providing pain for yourself instead of pleasure, you give too much for your whistle.

If I see one fond of fine clothes, fine furniture, fine equipages, all above his fortune, for which he contracts debts, and ends his career in prison. Alas! says I, he has paid dear, very dear, for his whistle.

When I see a beautiful sweet tempered girl married to an ill-natured husband; What a pity it is, says I, that she has paid so much for a whistle!

In short, I conceived that great part of the miseries of mankind were brought upon them by the false estimates they had made of the value of things, and by their giving too much for their whistle.

THE ADVANTAGES OF DRUNKENNESS.

"Oh! that man should put an enemy into their mouth to steal away their brains."
SHAKESPEARE.

"All the enemies on the earth do not destroy so many of the human race, nor alienate so much property as drunkenness."
LORD BACON.

If you wish to be always thirsty, be a drunkard; for the oftner and more you drink, the oftner and more thirsty you will be.

If you seek to prevent your friends from raising you in the world, be a drunkard; for that will defeat all their efforts.

If you would effectually counteract your own attempts to do well, be a drunkard; and you will not be disappointed.

If you wish to repel the endeavours of the whole human race to raise you to character, credit, and prosperity, be a drunkard; and you will assuredly triumph.

If you are determined to be poor, be a drunkard; and you will soon be ragged and pennyless.

If you would wish to starve your family, be a drunkard; for that will consume the means of their support.

If you would be sponged on by knaves, be a drunkard; and that will make their task easy.

If you wish to be robbed, be a drunkard; which will enable the thief to do it with more safety.

If you wish to blunt your senses, be a drunkard; and you will soon be more stupid than an ass.

If you would become a fool be a drunkard; and you will soon lose your understanding.

If you wish to incapacitate yourself for rational intercourse, be a drunkard; for that will render you wholly unfit for it.

If you wish all your prospects in life to be clouded, be a drunkard; and they will be dark enough.

If you would destroy your body be a drunkard; as drunkenness is the mother of disease.

If you mean to ruin your ſoul, be a drunkard; that you may be excluded from heaven.

If you are reſolved on suicide, be a drunkard; that being a ſure mode of destruction.

If you would expoſe both your folly and secrets be a drunkard; and they will ſoon run out while the liquor runs in.

If you are plagued with great bodily strength, be a drunkard; and it will soon be subdued by so powerful an antagonist

If you would get rid of your money without knowing how, be a drunkard; and it will vanish insensibly.

If you would have no other resource when past labour but a workhouse, be a drunkard; and you will be unable to provide any.

If you are determined to expel all domestic harmony from your house, be a drunkard; and diſcord, with all her train, will ſoon enter.

If you would be always under strong suspicion, be a drunkard; for, little as you think it, all agree that those who steal from themſelves and families will rob others.

If you would be reduced to the necessity of shunning your creditors, be a drunkard; and you will ſoon have reaſon to preſer the bye-paths to the public streets.

If you like the amusements of a court of conſcience, be a drunkard; and you may be often gratified.

If you would be a dead weight to the community, and "cumber the ground," be a drunkard; for that

will render you houseless, helpless, burdensome, and expensive.

If you would be a nuisance, be a drunkard; for the reproach of a drunkard is like that of a dunghill.

If you would be odious to your family and friends, be a drunkard; and you will soon be more than disagreeable.

If you would be a pest to society, be a drunkard; and you will be avoided as infectious.

If you dread reformation of your faults, be a drunkard; and you will be impervious to all admonition.

If you would smash windows, break the peace, get your bones broken, tumble under carts and horses, and be locked up in watch-houses, be a drunkard; and it will be strange if you do not succeed.

Finally, if you are determined to be utterly destroyed in estate, body, and soul, be a drunkard; and you will soon know that it is impossible to adopt a more effectual means to accomplish your—END.

Drunkenness expels reason—drowns the memory—defaces beauty—diminishes strength—inflames the blood—causes internal, external, and incurable wounds—is a witch to the senses, a devil to the soul, a thief to the purse—the beggar's companion, a wife's woe, and children's sorrow—makes a strong man weak, and a wise man a fool. He is worse than a beast, and is a self-murderer, who drinks to other's good health, and robs himself of his own.

FINIS.